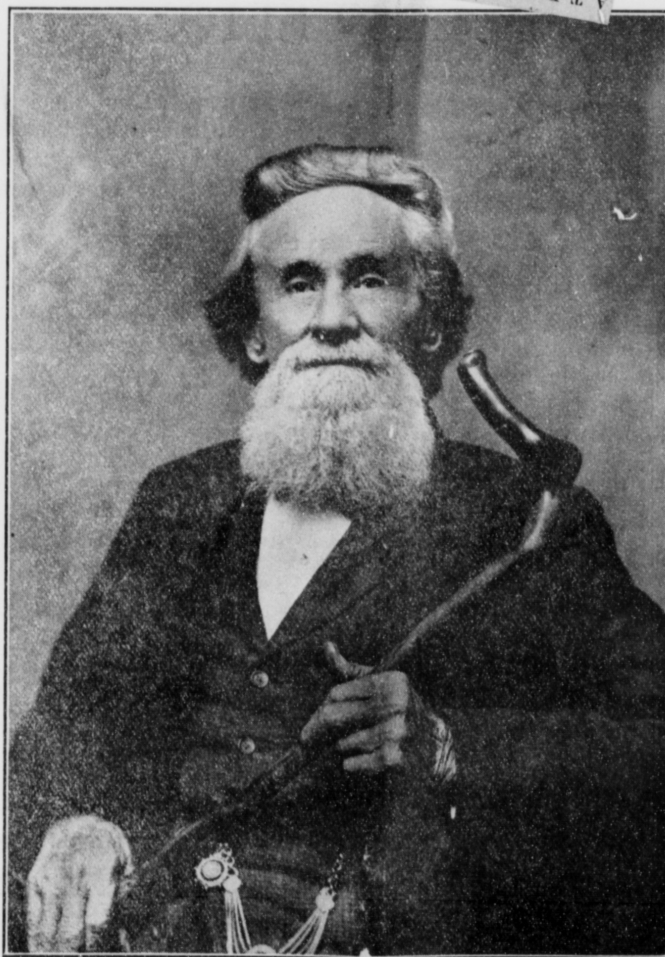


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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



W. T. FICKLIN.
Kentucky Pioneer and Foe to Superstition.



Death: A Sequel to Life

PART I.

SUPERSTITION.

(By Lawrence Broadwell.)

Many things of subtle interest have been written
Concerning future life, and strange to tell,
The human heart seems wedded to those legends,
That tell about a heaven and a hell.

Reared, in an atmosphere of superstition,
Queer thoughts oft' times obtrude upon the mind,
Which lead men into many foolish errors
While seeking to approach the life, divine.

Creeds come and go like blossoms in the springtime;
They are numberless as are the forest leaves;
There's no doctrine too absurd nor too unnatural,
But there are wild-eyed visionaries to believe.

Beginning with the poor deluded Hindoos;—
To the crocodiles they throw their infant babes,
To appease the awful wrath of the Almighty,
Thinking thus, their own small, paltry souls to save.

Men inflict upon themselves most cruel tortures;
Some jump from beetling cliffs, to certain death;
Some throw themselves beneath the wheel of Jugger-
naut,
Thinking this the price of heaven and eternal rest.

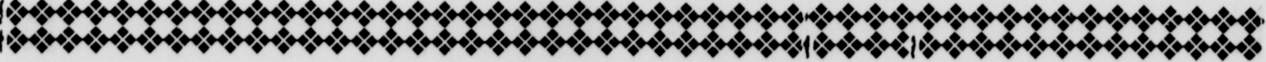
Nor can we say of them, they are fanatics;
For all have been fanatics, in a way;
Many learned men are numbered in the vanguard,
That have blazed the path that leads men's souls
astray.

Men and nations of enlightenment have followed
Fetich rites, and strangely swayed by hopes and
fears,
The burning fires of Smithfield were enkindled
And by christian hands were made a funeral pyre.

Led on by sundry passions, men have wandered,
As erratic as a hissing mountain flood,
As instanced in the Christian Inquisition,
Which witnessed a thousand scenes of blood.

And even young America, though enlightened,
Has had her troubled dreams by night and day—
Dreams of horrid witches riding broomsticks,
While cavorting up and down the Salem Way.

Thus, men of every age have been fanatics,
Whether living virtuous lives or steeped in sin,
Not one can say: My heart is free from folly;
No lingering superstition rests within.



THE SIXTH SENSE FALLACY

DUTY OF FREETHINKERS TO PROTECT YOUTHFUL MINDS AGAINST THE PRESENT EFFORTS BY INTERESTED PERSONS AT MISINFORMATION.

(By Franklin H. Heald.)

So much foolishness has been written lately upon the subject of improving (?) the human mind along the lines of Telepathy, Clairaudience, Clairvoyance, Psychometry and kindred instincts; and too by leading periodicals, that it occurs to me that it is high time that Atheists and Materialists should take a hand in setting the young and inquiring minds right, upon that important and much abused subject.

A London scientist (?), Fredric Fletcher, who is being widely quoted, says in his attempt to overthrow Materialism,—

"The normal operation of the sixth sense with its clairvoyance, clairaudience, and telepathy, brings new revelations to our modern materialism. Not the least of these may be an absolute demonstration of immortality and a proof of post-mortem existence."

There was a time, when I was considerably younger than I am now, that I believed human beings to be gradually evolving a sixth sense along these lines, or a psychic method of receiving information; and I have written long articles attempting to explain it, to conform with Materialism; but I am now thoroughly convinced, and can furnish the proof to any one, other than an orthodox Christian, that we are losing the psychic sense as we evolve reason, and beg to furnish the readers of the Blade some simple facts, which point to reason as the highest order of arriving at the truth, yet reached by any life that we know anything about.

I believe it is generally conceded, and will not be denied, that the psychic powers are closely related to the instinct of animals, birds, serpents, insects, fishes, and other life, even as low as plants. In fact, Mr. Fletcher says himself—

"The ant can see where we are blind because its organ of vision is susceptible to finer etheric vibrations than ours. Many animals also possess a greater instinct and sensory development than is displayed by men, because, aided by a sensitive sympathetic nervous system, they can augment certain powers which in the human race are not fully active."

He might have included bees, pigs, cats, pigeons, horses, snakes, and all the other forms of life below man, with which we are familiar; and he might also have mentioned it as "absolute demonstration of their

immortality" and a proof of post-mortem existence," in case he wished to be consistent.

It is well known that animals, birds, etc., inherit at birth certain knowledge called instinct, which they make use of to a greater extent than do the young of human beings; and yet when the reasoning powers of the human being are matured, he is the master and director of all other life and phenomena.

When a young chick breaks through his shell and draws his first breath, he is standing on his feet, with his eyes open, and knows exactly what to do next. He feels the directing forces of nature upon his organized matter, which the human babe does not feel, and could not obey if he felt them. The human babe is the most helpless of all living creatures; more so than an oyster, a sponge, or a common weed, and the more unmaturing reason he inherits, the more helpless he is; in fact, if not taken care of by others he would perish in a very short time. Instinct, or the psychic means of feeling the forces of nature, have given place to reason on account of the gradual evolution of reason, and the decreasing use of the psychic feeling by his ancestors.

I am prepared to prove that intellect, reason or the power of deduction, increases directly in the same ratio that the psychic power or instinct decreases, from the best male human being down to the lowest life,—say an iron bar, which can only feel the forces of heating and cooling, and moves accordingly. Bees, ants and other insects use telepathy as a means of communicating thought; many birds use clairvoyance as a means of locating food; some animals, serpents, fishes, insects and birds use clairaudience as a means of communicating danger signals; and many animals and forms of lower life are able to find their way to their home, food or water, where human beings would be lost, and perish. Some birds see by the X-rays, and in fact, there are scores of instances where I have proven that lower organizations of life than man can and do receive sure information through the psychic avenues, which the human being only receives by matured reason.

We know, as a rule, that men have the power of reason much more developed than

women, and we know it is because they are the natural providers and protectors, and are therefore compelled to experiment and use their reason more than women, who are, or should be, protected and provided for. We know also, that as a rule, women are more sensitive to the psychic force than men, because their reason is less evolved; and many times women feel instantly, without thinking, what it requires reason and experiment to determine for men of the brightest and best evolved intellect. I will say, without fear of successful contradiction, that I can give the exact psychic capacity of any animal, including man, by simply measuring and comparing the intellectual portion with the balance of the brain.

The lower we go, and the farther back we go into the dark ages of the human race, the more psychic power, or animal instinct, we find, and the less reason, until we arrive at a time when it is almost impossible to tell whether they are animal or human, and there are animals in the world today whose intellect is so weak and whose psychic instinct is so strong that we hesitate to say whether they shall be classed as a part of the human family. In fact, it has been scarcely two centuries since the wise (?) men, who governed the world by fear of punishment in a "post-mortem existence," denied that woman had a "soul;" and less than half a century since it was generally admitted that a negro possessed such a coveted asset; and only recently that such thinkers as W. C. T. U. women and preachers who part their hair in the middle, believe that dogs, mules and snakes will go to heaven, though they still believe that human "infants a span long" will go to the other place and burn forever for the glory of God, if they are not baptized.

Even Mr. Fletcher, the English investigator aforesaid, is intelligent enough to note the fact, that the less intelligent people are the more they show psychic development (?), and says on this line:—

"It appears remarkable to many people that the present development of the sixth, or psychic sense, should manifest itself more in the illiterate and uneducated than in the intellectual. Amongst the peasantry of Russia, Italy and Ireland it is common, so common that many of the customs and superstitions have arisen through it. Some animals also seem to have second sight."

Does it not seem almost strange that he should have missed the logical connection or conclusion,—that humanity is getting

rid of this psychic sense of animals, as we evolve reason, and especially when he says—

"There exist in the savage and civilized races individuals who show quite normally a similar development to that of some species of the animal kingdom, the ability to minutely visualize by an extension of the sight organs or to hear when the auditory nerve is usually unresponsive, showing additional though oftentimes rudimentary, powers."

The fact is, the psychic force in man, is rudimentary, and the more highly organized a life form is, the less it receives information from the psychic forces and the more it uses its reason.

People look back hundreds of years to Hindoo wisdom (?) and marvel at the evidence of their psychic power, when if they could look still farther back, possibly a million years, they would be found devoid of reason and depending on psychic information for a living, as Christ, Elijah, and other nature fakery of the past.

Mr. Fletcher and thousands of New (?) Thought people believe this sixth sense is very desirable and should be diligently cultivated, referring to it as the Psychic Science. I do not agree with them that the Science, so-called, is in its infancy, but believe it is in its dotage, as far as man is concerned, and believe it should be discouraged the same as superstition, so that the reason may have full sway by being unhampered.

I am very susceptible to these psychic feelings myself, and if I should give up to them and hold my reason in check, I could soon become a vacant, staring adept, magi or medium, with no reason,—getting my information by these psychic feelings, therefore no better than a little pig, pigeon, cat, bee or ant. My reason shows me that this is a lost "science," and the one we have evolved to take its place i. e. reason, is much superior. Not only does my reason teach me this, but my experience shows me that before I can receive such psychic information, I must go into a temporary blank state of semi-idiotcy, such as partial sleep, hypnotism or trance, so that reason is suppressed, pushed aside or put to sleep before I can feel, hear or see by these direct animal forces. The very fact that lower forms of life which have no reason, have more perfect psychic feeling, must prove that to go back to this state we must get rid of reason.

Pray, who are these adepts, magi and mediums, so wise? They are people who sleep, with a vacant stare, while awake. To be most successful, they must retire to some old cellar, hollow tree or cave, where they can "go into the silence;" live in solitude, without the disturbing influence of thought, which induces reason and mod-

ern methods. Here they must sit in silence, half asleep and half awake, or in a semi-hypnotized condition, in order to get these psychic animal hunches direct from nature. I believe "man's vast possibilities" are far removed from "psychic soul training," that man should depend upon science, experience and reason, and I believe, like the contracting and expanding of matter, that one cannot accumulate force except at the expense of the other.

Who are the best mediums? Are they the best people? In the first place, they are either women or men without too much reason, usually wearing petticoats and parting their long hair in the middle. They must be capable of "going into the silence" easily and quickly, which necessitates a limited amount of grey matter in the front part of the head. Free Lance, a New Thought magazine, says, occultly:—

"Blue eyed people are essentially materialists. They cannot see visions or anything occult. Neither can the dark-eyed people of the Northern nations—the dark-brown, dark-grey, or black-eyed people—and it is useless their attempting to do so. The power is given in all its force to people with hazel eyes, those in which there is a slight tinge of green especially, or to people with green-grey eyes, particularly those eyes which change color quickly, and sometimes look pure grey, sometimes pure green, and sometimes even blue."

To be sure! Cats, owls, snakes and oth-

er low orders of life have the kind of eyes described and required to see occultly. Animals, like pigs, bears, etc., which have evolved more or less reason, can see better when they close their eyes. Preachers and religious persons always close their eyes when they want to see things for Christ's sake, and people with blue eyes have white skin and the majority of their brains usually in front of their ears, and it should be apparent to any rational, thinking person, who has acquired the habit of thinking correctly for himself, that if we follow the back-track of evolution and find a certain faculty stronger in lower life, we may be sure that a better one is taking its place in higher orders, and when we actually find a better and surer one, which has by slow evolution, taken its place, we must recognize the truth—that we are losing instead of gaining psychic powers of the brain. Let us then, control our own minds as best we can, and when we teach others, and especially the young, teach them how to think, rather than how to feel impressions without reason. If we want clairaudience, let us use a telephone; if we want telepathy, let us use wireless telegraphy, and if we want clairvoyance, let us use Edison's latest and connect our optic nerve electrically with distant cities,—thus leaving our reason free to weigh, measure, sort out and compare the value of impressions which reach us from all sources.

Thought in Man---The Universe

MIND AND MATTER CONSTITUTES THE
ALL IN ALL.—THOUGHT
IS SUPREME.

(By J. E. Burkhart)

The mode of communicating thought is worthy of serious consideration. Therefore, to aid the inquiring student's mind in brevity, I trust I may at least prove suggestive in effort; by all means, divide fancy from fact.

A pebble breaks the surface, makes a ripple on a pool of water; lures the thought in man to reason from cause to effect. From what we know of the great universe we are cognizant of only two properties we know of only two properties—Mind and Matter—of which it is full, always has been and always will continue to be full of these two properties, of which Thought is supreme. Thought is a fact in opposition to shadow, fancy or phantoms invented by the schools of superstition. Thought itself comes within the range of comprehension as the source of all realities in mind and

matter. Thought is as manifest in the universe of things as it is in the body of man. Look upon man's physical form without life; it is a cold inanimate statue of earthen matter. But look again!—you see the eyes flash, the body moves, talks, reasons, and puts forth the hands,—is the evidence that intelligent Thought lives and acts in that physical body.

Thought is indispensable; it sees, hears, feels, thinks, talks, moulds character, sets judgment, controls action, regulates social and business intercourses. There is no relation, pursuit, nor position of responsibility that does not call Thought into requisition. By the rapid flight of Thought the mind of man can give attention to a countless number of objects immeasurably distant from each other; in the same instant it makes the entire circuit of the sun, moon and stars as quickly as it passes from one object to another in a single room. Wherever Thought is, it acts, and wherever it acts it is because its knowledge equals in extent the sweep of its active power and

real presence. Can you not see this? What then must be its mightiness of power to light up the fires of intellect from a tiny spark to a giant flame of intelligence, launched into being by the power of Thought's voice in man? Earth, air, fire and water obey its mandates and rush to do Thought's bidding. What then can limit Thought's power to discover, invent, produce and construct without end?

Thought, in the person of Copernicus, found the Earth had a double motion, diurnal on its axis and annual in its orbit around the Sun. Thought in Kepler computed the rate of motion and measured the distance of the revolving planets from the Sun. Thought in Newton found the universal law of attraction. Dropped his plummet in line of those shining orbs, and Herschel sailed navigator of the skies.

These discoveries were of vast importance, as they swept away a huge mass of vulgar theories invented by the Herdsmen of Superstition. Thought in the person of Chappe, the champion Freethinker in the 17th century, found Telegraphy. By bringing acid and metal in contact, Thought's words are spelled out to the far-off locality in a moment of time; endow the body-matter with the velocity of Thought to pass with it to that far-off locality: would it not be infinite man? Thought, in the person of Watt, in the same century, saw steam from water converted into electricity, drive the ponderous locomotive thundering along its iron track with its train loaded with tons of freight to the summit of the Rockies. Thought, in the person of Columbus, saw the continent of America before he sailed from Palos. Does all this prove nothing? Who thus built the chariots, harnessed the steeds and made them capable of untiring travel? Who holds, guides and controls them along the highways on land, in air and on the sea? There can be but one answer—Thought.

In all its heights and depths we can discern the hand of Thought collecting from the Earth the crude materials of nature; separating the material kinds; wrought machinery, constructed furnaces and mill, and manufactured them into all the useful utilities in our homes, and in the various departments of industry throughout the civilized world; built cities, towns, colossal structures; rural habitations adorned with handsome dwellings, set with fruiting trees, flower-gardens; adapted seeds to climate and soil; domesticated animals and trained them to do Thought's bidding; beautified the Earth and made the world worth living in. Thought is the foundation of Agriculture, Mechanics and Arts; the Sciences and Geology testify to Thought's duration throughout the sweep of dateless ages past, and in reason from analogy will continue to be throughout the sweep of endless ages to

come. Thought, like the Sun among the celestial orbs, challenges the whole galaxy of myths invented by the Crafts of Superstition to vie with it in supreme excellence.

THE POETS SING OF THOUGHT:

What exile from himself can flee,
To zones more and more remote,
Still pursues where'er I be,
The blight of life—the demon Thought.

—Byron.

Look around the world,
Behold the chain of Thought
Binds all below and all above.

—Pope.

Could I in statue great,
Reach from pole to pole,
And grasp creation in my span,
I must be measured by my Soul,
The mind's the maker of the man.

—Watt.

Parent of good, Thine this universal frame
Thus wondrous fair, thyself how wondrous
then.

—Milton.

The dragon hah's the zephyrs bore,
On air waves speed forever more,
The rolling spheres the sense repeat,
Vibrating tones his Thought shall meet,
That which has been, shall be the toll,
When Thought itself shall judge the Soul,
The die is cast, the searchlight glows,
In nature's laws unerring throws.

—(Modern.)

Also others, ancient and modern, enough to fill a volume. But I have written enough to convince anyone who will be convinced that Thought is a fact,—the only Supreme force in the universe of things.

PREACHERS AS LEGISLATORS.

Used to be regarded as Ineligible as Members of such Bodies, but now They Are Unfit. Goldwin Smith on the Bible.

(By Dr. A. A. Bell.)

The clergy have not always been an especially privileged class. Power and influence they have enjoyed with limit, but in a measure they enjoy greater privileges and immunities today than they did some years ago.

In the earlier days of English parliaments, clergymen were not allowed to occupy seats in that legislative body. They were not considered eligible to seats then, and by many they are considered unfit to occupy them now. Put a preacher in any legislature and he will immediately begin tinkering upon special laws, right in his line, bearing on the Sunday question, near beer, and bawdy houses. Their education and training, to say nothing of habit, unfits them for such important work as making laws for the people.

I have heard preachers say that it was

only an ignorance of the Bible that made men infidels. But how about Hume, Renan, Gibbon, Mill, Shelley, Bradlaugh, Paine, Jefferson, Franklin, Ingersoll and hundreds of others I could name? Almost all of the infidels or atheists are historians, philosophers and scientists. Or to put the question conversely, we can say with truth that all the scientists philosophers and historians, including men of letters, fine art and poetry, have been atheists, or infidels, from the days of Lucretius down to Shelley and Byron and Burns.

Thinking men and women now know that most of the supposed bible authors were absolutely unknown. On this subject Goldwin Smith says: "The belief in the Bible as an inspired revelation to man can hardly now linger in any well-informed and open mind."

The following is an extract from an able letter in the New York Sun:

"The leaders of humanity in the future may even find it necessary to make up by an increase of the powers of government for the lost influence of religion.

"Belief in the bible as inspired and God's revelation of himself to man, can hardly now linger in any well-informed and open mind. Criticism, history and science have conspired to put an end to it. The authorship of the greater part of it, including the most important books, is unknown. The morality of the Old Testament differs from that of the New, and though in advance of the world generally in those days, in more places than one, as in the case of the slaughter of the Canaanites, shocks us now. There are errors, too, in the Old Testament of a physical kind, such as those in the account of creation and the belief in the revolution of the sun. Of the New Testament the most important books, the first three gospels, our main authorities for the life of Christ, are manifestly grafts upon a stock of unknown authorship and date. They betray a belief in diabolical possession, a discrepancy between the first three gospels and the fourth gospel, who evidently was not a Palestinian Jew, was free. There is a local superstition, from which the gospels and the fourth, notably as to the day and consequent significance of Christ's celebration of the passover. It is incredible that God in revealing himself to man should have allowed any mark of human error to appear in the revelation. We have, moreover, to ask why that on which the world's salvation depended should have been withheld so long and communicated to so few?"

When such a man as Goldwin Smith can write this way, and be deemed by thousands a great scholar, the day of humanity's deliverance is not to be much longer delayed. This distinguished writer has held seats in different colleges in Europe, America and Canada.

MAN'S ORIGIN AND DESTINY

PARENTAL AND SOCIAL LOVE—INSTINCT OF PROPAGATION
—THE TWO PARTS OF ALL RELIGIONS—
CHRISTENDOM IN HISTORY.

(By Dr. A. Hausman.)

Akin to parental love is the sympathy for others, "compassion," caused by involuntary reflections over the feelings of a fellow creature we see suffering. This natural sentiment is neither a prerogative of the christians in particular nor of mankind in general, for we find it among animals as well. Darwin tells of blind birds which were supported by their companions and apparently did not suffer from want. He relates the story of a large ape, who boldly carried off a younger one surrounded by dogs. Another ape, in a zoological garden, came promptly to the assistance of its keeper when attacked by a vicious baboon. But the best example we have always near us, the dog, whose fidelity is proverbial. The training of this faithful companion shows how natural instincts may be suppressed and modified by external force. What man does for the dog in the way of education, nature does for man. Another well known instance of strong affinity is offered by the little paroquets, who die when separated.

How does this animal instinct compare with the action of some savages, who bury their disabled or aged relatives alive? Oh, the believer will exclaim, they have never received the blessings of christianity. Very true, but we shall soon learn in what these blessings consist and how much the poor savage lost in not receiving them.

As the third, we have the "*instinct of propagation*," or sexual desire, which plays an important part in the origin of species. In character it does not differ essentially in man or animals, but civilization has modified it for the benefit of the weaker sex. Chastity and shame are moral qualities acquired by the wife as a protection against the brutality of the man. Monogamy is no divine institution but simply a mode of sexual intercourse advantageous for the welfare of the issue in the struggle of existence, resulting in a superior race.

In these three natural instincts we have the basis of human and animal society, all the other moral qualities we admire in man, are merely modifications under peculiar conditions.

From a natural point of view we do not know of any other object to live for, than life itself and to afford an opportunity to enjoy existence for the greatest possible number of individuals, might be designated as the final aim of nature. Agriculture is the only occupation that will answer this purpose, in no other way will the earth yield the means to sustain such numbers. The first step our savage ancestors made towards civilization, was the change from the nomadic life of the hunter and herder to the settled occupation of the tiller of the soil. Inseparably associated and developed with culture is a social principle which has already been mentioned before, "*division of labor*." We found it at an early stage in the animal king-

dom and discovered it in man as the physiological fundament of his body. It means increased vitality in both, individual and community; in the former by increasing its physiological capacity, in the latter by augmenting its productiveness and facilitating its existence. The co-existence and co-operation of large numbers made a certain social order indispensable, entailing certain restrictions upon the individuals, and further gave origin to certain institutions with reference to the hostile relations of the various tribes or nations. Among these latter the most important are the standing armies and monarchic governments, as the natural outcome of the continual wars between all nations since historical times. A leader and commander in battle is an absolute necessity for success, and this position, becoming hereditary, gave birth to the hereditary monarchies.

The struggle of existence within a nation, the peaceable competition of labor and trade, gave origin to institutions of a different kind. It is evident that no prosperity can exist without security of person and property and since there have been always some individuals in whom egoism was predominating to such an extent as to interfere with the welfare of their fellow men, the necessity arose to provide for such excesses. And, further, the complicated relations between the various occupations made certain rules and regulations indispensable for these pursuits. They find expression in form of customs and laws, which are rather vague and traditional among barbarous nations, but more definite and fixed among civilized people. It is a common but mistaken idea, that laws are the cause of the orderly and peaceable state of society, they are merely the expression of a necessity felt by the ruling majority. Their fundamental basis remains always the same, but they are constantly changing in the details, according to the spreading of progressive ideas. We see the same order as in our own state prevailing in the communities of bees and ants, without any religion or written laws.

We will now proceed to examine the relations religion bears upon the affairs of mankind.

ALL RELIGIONS CONSISTS OF TWO PARTS, ONE REFERRING
TO THE RELATIONS OF MAN TO MAN; THE OTHER
OF MAN TO NATURE.

Our christian religion contains in its ten commandments simply the fundamental principles of society, "thou shalt not kill, steal, etc."—laws, without the general observance of which society could not exist and which are neither the invention of the christians nor the Jews, but have governed other nations thousands of years ago. There is nothing divine in them. As to the other part, referring to the relation of man to nature, it is based upon misconception of the natural phenomena and its source is misguided egoism. Fear is the basis of every religion, fear of the unknown powers of nature, engendered by ignorance. According to the intellectual standard of a people the dreadful powers are vested in various material shapes, but in one respect the religions are all alike namely in the manner in which they influence the competition among the indi-

viduals. In order to trace the origin of religion we have to go back to the lowest races, not to the animals in this case, because their intellect is not strong enough to reason over such matters and fall into such errors. Not long ago, I read an interesting account, given by an African traveller, of the fetich worship among some tribes in the interior of Africa. He describes how some fellow, smarter than the rest, takes advantage of their stupidity and rises to the dignity of a priest, or fetich man. He gained the confidence of one of these worthies who initiated him into the secrets of his business and showed him some little tricks by means of which he made the faithful believe that he was in communication with the dreaded powers. Whenever the poor dupes wanted any favor from the supposed deity, rain during a drouth, luck for the chase, etc., they endeavored to appease the unknown god by offering gifts to the known mediator, who thus received real value in exchange for worthless incantations and promises. Here we have the pernicious principle of every religion, it reduces the mentally weaker people to a state of abject submission and slavery, which is strictly in accordance with the survival of the fittest. It must be borne in mind that the term "fittest" does not imply any moral qualifications whatever, for in nature only physical forces rule to which man attaches moral significance. No matter what we may think about the morals of the fetich man, we must admit that he is abler than his fellow savages, at whose expense he prospers. The christian religion grew out of the same causes, misconceived egoism, and is essentially the same as the heathenish idolatry, both in principle and effect. God and the devil are the fetich, and out of the fetich-man grew the once powerful institution of the church, which has prospered so long by receiving real value for worthless rites and empty promises. The characteristic feature of our century lies in a higher cultivation and conception of life and the abandonment of the false teachings of religion, averse to this object, or, in the degeneration of the church and the spreading of liberty and humanity. One of the conundrums I have met with is the allegation often made by intelligent and educated persons, that christianity was the source of the greater humanity of the present age. Long before the dawn of christendom we find the Greeks in a state of civilization which in many respects stands unsurpassed at the present day. Wherefrom did they derive their moral laws and virtue which they possessed in no less degree than any christian nation in the present? Does it not appear strange to attribute a humanizing and ennobling influence to christianity at present, when it has lost its power and is suffering a steady and rapid decay, while it has never betrayed by the least sign the possession of such high moral faculties during its undisputed reign of nearly eighteen hundred years? A curious cause that produces the effect after its removal. Why did not christianity prove its exalted mission when it held full sway over the affairs of people, instead at this late day, when it is divested of all civil power? As an apology for the rather incongruous and inconvenient facts of history the faithful usually offer the explanation that the people at that time did not have the right kind of religion, which has but lately made such wonderful progress. Though somewhat naive, there is much truth in this answer. Religion is rapidly improving

in the same direction as our noble Indian, who becomes a useful member of society as soon as he is dead.

As little as the introduction of the christian religion is equivalent with the beginning of a humane era in history, just as little does it require religion to evoke the natural feeling of sympathy in an individual. A child shows sympathy or compassion with the sufferings of a playmate, a dog, bird, etc., at an age when it has not the least intimation of any religion, no matter whether the parents belong to any particular sect or have no creed whatever.

The following chapter will be devoted to an investigation of the blessings that christendom has brought upon mankind.

CHAPTER VI.

CHRISTENDOM IN HISTORY.

What is called the "history of mankind" comprises only the latest and shortest section of the continuous evolution, since man had sufficiently advanced in civilization to leave written evidence of the important events. It is essentially a record of war, of the rise and fall of nations, in which the reign of monarchs and the battles they fought are the only visible land marks by which the course of the people may be traced. Most historians were christians and their representation of the natural events is marked by a strong bias in favor of their preconceived religion. They entertain an indefinite idea of an idealistic aim, a goal of absolute liberty and happiness towards which mankind is moving and because those nations further advanced in civilization are christians, they do not hesitate, ignorant of the real causes, to ascribe to their religion this preference, ignoring entirely the contradictory facts of history. I know of but one historian (there may be more) who was honest enough to admit, though a christian himself, that the facts of history were in direct contradiction with the christian view of divine harmony. Relating the murder of Abel, Rotteck says: "Should the venerable Moses have pictured even here with truth? Should Cain and Abel, representing the entire human race, be the image of a hostile relation as the general state of nature? Alas, a sad "yes" must be our answer. It is philosophically true, and confirmed by the history of the nations, that the natural relation (outside of the social) of man to man is a war of all against all." This declaration shows how an honest, candid man can form a correct conception of things, even without the knowledge of the Darwinian theory, if he has only moral courage enough to disregard his acquired prejudice.

(To be continued.)

The Ingersoll Memorial Beacon, one of our lively and attractive Freethought journals, in an editorial announcement of the return of the Blade's Editor to the Freethought lecture platform, suggests that it is a "hopeful sign of the times" and we beg to add that the "Zeitgeist" would be even more apparent if others would follow the example for there is need for more strenuous work along this line, and the harvest is ready for our reaping.

Just allow the editor a few days time in which to "get caught up" and the business that has accumulated during his recent absence will get disposed of.

BLUE GRASS BLADE.

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EDITORIAL POTPOURI.

It is gratifying to learn that a large and enthusiastic public meeting has just been held in Rochester, N. Y., for the purpose of protesting against the unwarranted interference with the rights and liberties of the people by the clergy. Not content with the enforcement of a Sunday law, which prevented the opening of innocent picture shows, the clergy combined to prevent, by law, any theatrical or other attraction on Wednesday night of each week, because it was their prayer meeting night. This was carrying things too far, and at last, the Rochester people rose in rebellion. The newspapers report that the meeting, which was held in the opera house, answered affirmatively each of the following questions:

"Are you in favor of preserving the liberty bequeathed to us by our fathers?"

"Do you wish to see a saner and more practical system of education?"

"Are you satisfied with the fossilized teachings of the old theology, or do you favor the wider and saner teachings of nature revealed in the science of today?"

"Does the present system of morality justify the professions of its adherents, or is it largely a system of hypocrisy and pretense?"

"Is ours really a democratic government, or are we

governed by legislators manipulated by the classes and the clerics?"

"Are we children to be dictated to by fanatics and the clergy as to whether we shall attend church or a moving picture show?"

At the close of the meeting a form of constitution for a permanent organization was adopted, upon which William Trueman was elected President, and Arthur Madden, Secretary. It is reported that over two hundred signed the roll of membership.

If this two hundred will now stick together and make the right kind of fight, the church power in Rochester will soon be destroyed. In any event, it is a straw which shows the direction the wind blows, and it will not be long before hundreds of similar organizations will spring up all over the country to resist ecclesiastical encroachment upon the public rights.

Recent reports from London, England, suggest that the fight has been resumed against the practice of kissing an old, greasy bible when taking the oath in a court of law. Fancy the sweets wasted upon a barbarous fetiche during all these years. Some day, perhaps, there will be a real waking up.

Prof. George B. Foster, of the Divinity School of the University of Chicago, in a talk to the budding clergymen in his class, recently, told them that religion was not of divine origin, that it was not from god, but was merely an achievement of man. That our readers may know the real trend of modern education, we quote the following from Prof. Foster. He said, of Christianity:

"It is not a religion from a god but an achievement of man, who created his own gods, in ancient times, in order that he might have them to help him in his defenselessness and ignorance to aid him in conquering his foes, and to dispel the darkness of his future and the fear of death."

Such talk as this in a divinity school is calculated to give the ultra-orthodox additional pain, as this is not the first time he has caused agitation among the Christian advocates.

More twelve year old boys are reported as taking up revival work in the name of Jesus, and for a collection, which goes far toward proving that any fool can preach.

Thirty-two protestant churches have entered into some sort of an agreement for Christian unity, which would indicate that their minds are a unit on the notion that in weakness there is strength. Church weakness and orthodox decay are the causes of this attempt at union, but like all thieves the row will begin when the division of the spoils is reached.

Being "loved by the lord" and fancying that he had told her to enter some church and there fast for two days, Mrs. Nora Whalen, of Los Angeles, claimed to have followed

the star of Bethlehem to a cathedral, and was taken in by the police. She is now charged with being a person of unsound mind. The only fault with Mrs. Whalen is that she delayed her operations too long. Could she have lived two thousand years ago and had similarly conducted herself, another crucified savior would have put in an appearance.

The deep reverence for religion entertained by the people of the Pacific coast may be inferred from the following news item which is taken verbatim from the columns of a Los Angeles daily paper:

"Oakland.—Exasperated because an itinerant street preacher's shouting kept him awake G. H. Burton, from Riddles Douglas county, Oregon, fired a shot from his revolver at the "sky pilot" last night and is in jail today. The bullet splintered a large window opposite the Crellin Hotel, where Burton was staying. Burton says he didn't want to hit the preacher, but wanted to scare him. He accomplished this, as the preacher has not been seen since."

The language used and the style of the article speaks volumes to a thinking mind.

"I do not believe in a literal hell with fire and brimstone, and I cannot preach it. Many members of my congregation live in the sixteenth century, and want me to preach sixteenth century doctrines. I am weary of the discord in the church, and so I have resigned."

Such are the reasons given by the Rev. E. H. Brooks, pastor of the Figueroa Street Baptist church, California, who recently tendered his resignation to the board of trustees, with the request that it take effect at once.

The real depth of the missionary graft may be inferred from the fact that Episcopalians collect pennies from children in America to aid missionary work in China, and the people of China are asked to contribute to aid missionary work in America. The sum of twenty dollars was recently received by the diocese of Arkansas from converts in China, the donations evidently being made with a view of demonstrating their sincerity in the new faith. Observe that it invariably requires cash.

How completely the ignorant mind can be fooled by using the name of god, and religion, generally, may be inferred from the following oath to which all members of the Tennessee night riders band had to subscribe. God had to be worked in and made a witness to the transaction. It reads:—

"You do solemnly swear in the presence of God and these witnesses that you desire to become a night rider; that you will not write, talk nor tell to any one any of the secrets of this order of night riders. That if you do write talk or tell to any person any of the secrets of the order we are permitted to do with you as we see fit. For you know that death, hell and destruction will be your portion and that your body will not be buried in a graveyard. Do you

willingly and freely submit to all that, so help you God?"

For the benefit of our readers, some having written us on the subject, we desire to state that the china sets offered as premiums can only be given for new subscribers at the regular rates. We cannot afford to count back previous to the date of making the premium offer, and the subscriptions must be at the usual rate and fully paid. Otherwise, we would be sure to lose money.

Much of the so-called sacredness of the past is rapidly disappearing. The "holy city" of Medina is now invaded by a steam railroad, and the tomb of Mahomet is lighted with electricity. Thus, indeed, the world do move, and the heavenly hierarchy had best prepare against a threatened invasion.

The Blade wishes your advance subscription to Dr. Hausman's great book on Evolution now running through our columns. It is necessary that advance subscriptions be made in order to aid us in meeting the cost of publication. There will be an edition of one thousand copies printed and bound.

Closely observe the article from Judge Parish B. Ladd, in our last preceding issue, on the great church conspiracy, and then ask yourselves the question whether or not there be abundant work for us all to do. The people are by no means free, and the church appears determined to wrest from us the few liberties remaining, if we permit them.

The Editor's absence for two weeks has put the Blade business back considerably, but an heroic effort is being made to get caught up.

Parker Sercombe himself, is about to issue a new magazine entitled, "Correct Thinking" or a "Herald of the New Learning," and is intended for "Thinkers, Teachers, Judges and Statesmen." He also writes the Blade that he will soon be able to catch up with Tomorrow.

The only use the average orthodox preacher has for religion is to employ it for the purpose of getting all to think alike by not allowing any to think at all.

Albert Depue, a deacon of a Chicago Presbyterian church, got away with several hundred dollars of the church money, and committed suicide in the church parlor. We may wonder, now, whether he went to heaven or to hell.

The slightest speck of dust swimming in a sunbeam is eternal, and the theological fatalists dare maintain, in spite of evidence to the contrary, that man, above all else, was marked for celestial revenge.

FREETHOUGHT LECTURE WORK.

Recent personal experiences have conclusively proven that the most active form of Freethought propaganda consists of interesting and instructive lectures on a free platform.

History will furnish additional proof of the statement made.

Twenty years ago when the cause of Freethought could boast a dozen public lecturers roaming at will over the country, all the liberal publications of that period were better supported, their subscription lists were bigger than they are today, and their income considerably larger. One after another, from different causes, including death, the lecturers have disappeared and a number of liberal publications have suspended, while the continuing papers and magazines are not receiving that hearty support so characteristic of a generation ago.

The logical inference would be, then that with more lecturers in the field, comprising an aggregation of capable men and women, the public thought would be quickened, Freethinkers would find a greater encouragement and a more rapid growth must ensue.

One of the most pleasing results of the Canal Dover debate is that a movement is now on foot to organize a regular Freethought gathering at New Philadelphia, and arrangements are now in course of formation for the Blade's Editor to deliver one address each month before the new society. As Canal Dover, Midvale, Dennison, and Uhrichsville are within easy reach, it is anticipated that a monthly meeting of this character can be successfully provided for, and with an attractive program of music and poetical readings, there is no good reason why the movement should not be made a brilliant success.

It is reasonably certain that the conventions of September last, and the recent debate, have had the good effect of bringing the Freethinkers into a closer bond of unity, and what is more, they are happily surprised at their numerical strength. For many years, Mr. Samuel Toomey was practically alone in Canal Dover. Today he has abundant sympathy and support. There are now more Freethinkers in Canal Dover than Mr. Toomey had ever dreamed of, and these public lectures and debates have brought them into the light.

Similar results are reported from McConnellsville. Previous to last September there had not been a Freethought lecture delivered in that township. Freethinkers there were, but few knew each other. Now it is written to the Blade that the "Freethinkers have come out of the woods, and the orthodox Christians have run into them."

Now friends, each and every State can boast enough Freethinkers to keep at least one lecturer busy. Why not make a start? Do you not see what this means in a few short months? The people, everywhere, except in a few isolated places, are waiting for some such movement, and they are ready to join hands and give it support. The bulk of the American people are now of liberal trend and

thought, but the opposition is well and compactly organized, which gives it the appearance of strength. Such a plan as is here contemplated would be the means of effectually checking the pernicious legislation now being sought by the church party. At the same time it would encourage members of legislative bodies to cast aside their unnatural timidity and to boldly declare their freedom from all orthodox restraints. The judiciary would be less apt to pander to the morbid orthodox sentiment and there would be small danger of ever placing the republic under Puritanical rule.

Of all the States in the Union which appear most able to open such a line of work, Ohio stands in the front rank. It has the Buckeye Secular Union to give support thereto. Freethinkers abound on every hand, and they include the very best element in the State. If three, or four, such local societies can be organized on the basis of monthly meetings and lectures, as that now under consideration at New Philadelphia, and if not too far apart, one lecturer could serve all at little cost to each, and the aggregate could afford him a fair compensation for his labors. In the course of time, if the audiences and membership should increase, these meetings could be made semi-monthly, as the occasion would warrant or demand.

What other place in Ohio is prepared to fall in line on the plan outlined?

Before leaving this subject, we might refer to the recent society organized at Muncie, Ind. Dr. Bowles writes that its membership is constantly increasing; that its audiences are growing larger; that interest is rapidly spreading, and its voluntary contributions, without any collection being taken, are ample to meet its current expenses. The new society has met with unbounded success, and this report coming from Dr. Bowles should be sufficient to carry the conviction that a similar success awaits all who will step boldly to the front and embark upon a like undertaking.

It is the men and women who glory in their work, regardless of personal reward, who furnish the world with its heroes and inspire it with hope. *Laborare est Orare.* Work is our worship. Let this be the battle cry, and with united effort the victory is won.

While on the topic of Freethought lectures, it may be added, that the Blade's Editor proposes to take that contemplated trip through Indiana and as far as Peoria, Illinois, during May next. A goodly list of appointments is desirable. We already have Muncie and Covington, Ind., on our list, and applications for lectures at other points should be sent in at once.

Noting the comments of our contemporaries upon this lecture work, we take pleasure in reproducing the following from the Ingersoll Memorial Beacon, of Chicago:—

"John R. Charlesworth, editor of the Blue Grass Blade, has re-entered the field as a freethought lecturer. This is a good sign, and we hope to soon hear of other capable speakers taking the platform in the cause of mental emancipation."

MUSIC IN RELIGION.

During our recent debate at Canal Dover, Mr. Keyser put forth an argument, if argument it can be called, that all the best and sweetest music in the world was born of the religious sentiment in man, and was, in reality, a part and parcel of real religious worship.

This mistake was pointed out at the time, but as the argument here offered is common with the advocates of orthodoxy, it is fitting that further criticism be made.

The same error exists here as with the orthodox contention that the Christian religion has been an efficient cause of civilization. Just as civilizing forces and religious activities have been contemporaneous, not allies in a common work, so may it be said that religion and music have developed side by side. Music has had no more bitter foe than religion. The attempt to introduce into religious sanctuaries as a part of religious worship certain music, has occasioned strife and discord, and from this one cause alone, innumerable church congregations have been rent in twain. Church organs have been denounced as the devil's music box. Music, though secular, yet like religion, it belongs not altogether to the realm of reason. Both may be regarded as being expressive of the emotional in man. Both have been employed from time immemorial, even to this day, to play upon the emotions and passions. The early writers of Greece noted the power of music to make men savage and sensual. The battle-hymn still breeds murder in the heart, while Lydian strains suggest the temple of Mylitta. The gust for blood is cousin-germain to the lust for beauty, and no son of man can say which is the most savage.

Modern church congregations prefer good music and a poor sermon, to a good sermon and poor music. They are willing to pay more for music than for preaching. This use of music as a church attraction has brought about a decadence in orthodox religion. The modern preacher, though he may not know it, is becoming more and more a phallic priest. He explores the slums of cities, rants against social conditions, that he may carry off to his congregation. His sermons grow less sentimental, but more sensual, and he strives only to excite the emotions to an unhealthy activity. The result is a morbid neurasthenia manifesting itself in fierce fanaticism, and with a half-crazed adoration the patient mistakes the preacher for the almighty.

Music has been an aid to religion, but religion has ever been a curse to music. The compositions of the masters have been tabooed by the clergy and their sheep have been forbidden to attend grand opera. The use of music was readily understood by those in authority, and like many other good things it has been flagrantly abused. It was depended upon to produce abnormal mental excitement, an exacerbation of the nerves, and by making a continual appeal to the emotions, a morbid condition of the mind followed and the subject was ripe for further attack.

But even music is failing to secure for the church a sufficient public patronage to admit even a hope for permanency. Better music can be heard in an opera house than in a church. An opera company can draw bigger crowds at bigger prices than a church choir. This has forced the church to resort to numerous devices for raising money and it will be readily admitted that many of them are of a very questionable character. The singing of an orthodox church hymn is about the poorest use for which music is now being employed.

THE PAINE CENTENNIAL.

Several articles have been published during the past year concerning a proposed centennial commemoration of Thomas Paine, to be held during June of the present year, it being just one century since the great Revolutionary patriot made his exit from the stage of life.

Although the day will soon be at hand when this commemoration should be held, if it is to be of any value, the Blade is unable to learn at this time whether or not the plans announced have taken any definite shape, but it would urge immediate co-operative action by all who are interested in preserving the name and memory of this sterling friend of man, that the memorial services may be commensurate with the importance of the occasion, a credit to the cause of Freethought in America, and an honor to the glorious memory of him in whose name it is to be held. To properly and fittingly arrange the time and place of meeting and to prepare such an auspicious program as the occasion deserves, there is now no time to spare. Every element that can contribute to such an undertaking, in any manner whatsoever, should not delay, ere it is too late to be of service.

The Paine Memorial Association, through James B. Elliott, Secretary, of Philadelphia, and Dr. E. B. Foote, of New York, has undertaken the task and duty of arranging for this gathering of the friends of Paine, and the Blade extends its services to them to aid all it can in bringing the memorial to a practical conclusion. Formulate the necessary plan upon which it is to be held, and then let all unite and work for its success.

It would appear that Dr. Crapsey, the unfrocked Episcopal priest has grown more liberal since his debate with Mr. Mangassarian. He recently gave an address before the Ethical Culture Society, in Philadelphia, in which he is reported to have denounced the church for its opposition to Freethought. He said, of the churches in America: "These institutions are still banded against freedom of thought. They are training intellect to seek for argument—not for truth. They are making good advocates—not philosophers." Dr. Crapsey is "getting there."

Remember that the dividing fence between right and wrong is often in such bad condition that it takes but little effort to push it down.

Crimes, Criminals and Christianity.

Illinois and Arkansas State Prison Reports are Discussed and Thoroughly Analyzed.

(By E. Lewis).

Illinois is one of the great sisterhood of States in the production of that which sustains life.

United States Census statistics for 1890 gives Illinois a total population of 3,826,351 of as industrious and thrifty people as inhabit any part of the earth.

At that date Illinois had 8,296 church organizations, with 7,352 church edifices, furnishing a seating capacity for 2,260,619 persons, with a valuation of church property of \$39,715,345, and a church membership of 1,202,588 persons, constituting a percentage of 31 43-100 of the whole population. All of this vast amount of taxable property was voted out of taxation by the churches. One-third of the population is not sufficient to carry an election under ordinary circumstances, but when it comes to voting on any matter where the church is concerned, the pulpit says to the pews: "You vote for that amendment," and they vote for it like so many little slaves, and it carries every time.

Illinois has two penitentiaries,—one at Joliet and the other at Chester. In the Warden's report for the two years ending Sept. 30, 1890, I find the following table in report of Joliet prison:

Religious instructions, or having attended Sunday School in the following denominations:— Advent 3; Baptist 107; Calvinist 1; Campbellite 22; Christian 25; Congregational 12; Episcopal 57; Evangelist 2; Jewish 10; Lutheran 124; Methodist 262; Presbyterians 186; Reformed 2; Roman Catholic 477; Swedenborg 1; Unitarian 2; United Brethren 4; Universalist 3; No religion 175; Total 1475.

Deduct the 175 who had no religious instructions in the church or Sunday School and there remains 1,300 who had such religious instructions, and we have a right to say that they grew up under the influence and instruction of the churches. No one can honestly take issue on that proposition.

I now take up the Report of the Commissioners of the Southern Illinois Penitentiary at Chester for the two years ending Sept. 30, 1890, to the Governor of Illinois.

There were admitted to that prison during the two years, convicts as follows:

Baptists 136; Methodists 149; Catholic 49; Presbyterians 37; Christians 35; Lutheran 22; Episcopal 9; United Brethren 1;

Evangelical 1; Reformed Church 2; Jewish 1; Protestants 3; Friends 1; Universalists 2; Quaker 1; Congregationalists 1; Dunkards 0; No church 149; Total 627. Deduct 149 of no church affiliations, from the 627, and there remains 478 Christians to 149 Atheists, Infidels or Liberals.

To combine the two prisons and show the State as a whole, there were confined in both 1,778 Christians against 324 Infidels, making approximately 5½ Christians to one Liberal. Remember that Illinois at that time had but 31 43-100 of her people who were Christians; or to make it a little more comprehensive, the church furnished one convict for each 677 of its members, lacking the small item of 118,—while we, the Freethinkers, furnished one convict for each 8,998 members of our noble brigade, with 11 of a surplus to our credit.

Now we have searched over several States to find the parsons' carefully prepared statistics to show to the readers of the Blade that among 600 convicts sent to the penitentiary there was but one lone Sabbath School attendant. But we will try Arkansas, the parson's home State. Perhaps we will find the information there that will save us any further searching after the truth.

United States Census Statistics for 1890 show that Arkansas had a population of 1,128,179, and among them were 4,874 church organizations, with 3,791 church edifices, furnishing seating capacity for 1,041,040 persons, with a valuation of \$3,266,663, and a membership of communicants of 296,208, constituting a percentage of the whole population of 26 26-100. As with other States, all of this church property was voted out of taxation, and almost three-fourths of the burden added to the taxes of the common people.

Warden's Report:—For two years ending Oct. 31, 1906, there were on hand 847 convicts, as follows: Baptists 166; Catholics 40; Campbellites 6; Christian 14; Jewish 1; Lutheran 1; Methodist 75; Presbyterians 9; Quakers 0; Seventh Day Adventists 3; Total 321; Non-believers 526. To sum up, out of the 1,128,179 inhabitants of the State, we have 931,971 people who are not church members, leaving the church with 296,298 communicants. Out of our Infidel portion, we furnish one convict for each 1,768 3-100, while the church furnished one convict for each 923 25-100.

Instead of it being as the parson said, only one Sunday School scholar among 600 convicts, there are 321 Sunday School

scholars among 847 convicts, or approximately one Sabbath School scholar to 2½ convicts.

Now we have made a thorough search all over the State of Arkansas; we have scrutinized every city, town and hamlet; we have explored every river and brooklet; and have climbed every mountain and delved into every gulch, and inquired of every proper official, and failed to find even one trace of the parson's carefully prepared statistics.

(To be continued)

ADVANCED SPRING VERSE.

(Dedicated to John F. Clarke, the eminent Bible scholar, in gratitude for the "spiritual uplifting" he has given through his deep erudition.)

(By "The Chaplain.")

Don't you remember, sweet Mary, John?
The girl who gave up to a ghost,
Through his mash of "hot air" when moonlight was on,
So no sinner should ever be lost.

Don't you remember the stable, dear John—
The bright shining star in the sky,
Guiding the footsteps of those wise men on
To the manger that cradled a lie?

Don't you remember our Father, dear John,
And his "great white throne" there above?
Mysterious moving with his earthquakes on,
Showing his undying love.

Don't you remember the singular things
That we read in "God's holy word?"
"Warm numbers"—men and those rainbow wings
Of angels that fly like a bird;

Macadamized streets, with the gold of our dad's,
And gates stand ajar made of pearl,
Celestial brunettes for the souls of our lads
When they drop 'round in heaven for a whirl.

Don't you remember the fools, dear Clarke,
Born every minute of the day,
Living around with their minds in the dark,
Fearing the hell there to pay?

Perhaps there are blondes for Kidder's old soul,
In case he should pass Peter's gate;
But they'll have to be tall to reach his home goal
In his present ethereal state.

The Blade's Correspondence

Gives a Helping Hand.

IOWA.—I send you a clipping from the Des Moines Register and Leader, which is self-explanatory. It must be remembered that it was the Methodist preachers' aid society that attempted to steal the entire estate of Daniel Francis of Des Moines. Said estate amounted to fifty thousand dollars. I would send you the whole trial, but it would be too cumbersome for the Blade. A Methodist preacher by the name of Mercer went 25 miles to testify to the sanity of the deceased. How the pious frauds will lie for Christ's sake. I send you \$2,—one dollar for Paine Centennial and the other to help perpetuate the Blade. I hope to be able to do more later on.—H. M. FISK.

Wants Lectures.—Who Next?

INDIANA.—We think we can arrange for you to give us two lectures next month, if you can so arrange. Any time from the middle to the last of the month will suit us. If you can make us a date, please let us know in time to noise the meeting around so as to get as many hearers as possible. Anything pertaining to the lecture that needs quick action, address M. V. Allen. He is in the town; I am on the farm five miles out. Hoping it will be convenient for you to give us a hearing.—SCHUYLER LA TOURETTE.

Solves One; Gives Another.

PITTSBURG.—Having noticed the debate and discussion in the Blade of the puzzle of the man and the squirrel going around the tree, I send a little solution of the mystery, which, if published, should settle the case and relieve you and Mr. Hughes from acting as judges, as the case would not then get a chance to go to the jury. And also for the benefit of J. S. McKenney. I will say that the answer to the puzzle depends entirely upon what you mean by "go around." If a man walks in a complete circle and same object remains all the time within that circle, then he certainly "goes around it." But many people persist in holding that to "go around" a thing you must proceed so as to see all sides of it. If, however, this definition is understood and accepted, there is no necessity to argue further, for then the man as certainly does not go around the squirrel. When a man asks you this question, always insist on his first giving you his meaning of the words,

"to go around," and there is no puzzle and can be no dispute.

I would like to submit another problem, which occurred to me while writing this, and which some of the Blade readers might be able to solve. Probably some of them have heard of it.

A rope is supposed to be hung over a wheel fixed to the roof of a building. At one end of the rope a weight is fixed, which exactly counterbalances a monkey which is hanging on the other end. Suppose the monkey begins to climb the rope, what will be the result? Will the weight remain stationary? Will it go up or will it go down?

Trusting that this matter is worth publishing.—ROBERT G. GANDELOT.

Pays for Bound Volume.

PITTSBURG.—Enclosed herewith I hand you \$3.50 in payment for bound volume of the Blade. Please pardon me for my seeming neglect in this matter, which was due to the fact that my work has been keeping me busy for the past several weeks.—J. C. CULBERTSON.

A Sample of Christianity.

MISSOURI.—Enclosed you will find a clipping from the St. Louis Post-Dispatch, referring to the "white slave" in a Christian country—U. S. A. Just think of the millions of dollars that are collected for Christ's sake in all the churches in America, to be sent to China and Japan and other countries for foreign missions, while people are sold as slaves in New York City for an existence. Here, we had "Gypsy Smith" for several weeks, preaching about Christ at a very large salary, trying to save souls, and if the same amount of money could have been expended among the poor and the unemployed, there would be more souls saved than Gypsy Smith and all the preachers combined could ever save. If this is a sample of Christianity, deliver me from it.—SIMON JACOBS.

IN DEFENSE OF PAINE.

M. M. Mangasarian, the regular lecturer for the Independent Religious Society, at Chicago, was recently commissioned by that body to call upon President Roosevelt and present to the Chief Executive the resolution adopted by them requesting that justice be done to the name and memory of Thomas Paine.

At this writing, we have no information

concerning the result of the interview, but the resolution, shorn of its prefatory "Whereases," reads as follows:

"Resolved, therefore, that the members of the Independent Religious Society (Rationalist), assembled in Orchestra Hall, this Sunday morning, the 14th of February, 1909, delegate their lecturer, M. M. Mangasarian, to call upon the President in Washington, to request him in an earnest and respectful manner, and in consideration of the splendid virtues of Thomas Paine and his matchless services to the nation in "the times that tried men's souls,"—to withdraw publicly his regrettable and indefensible censure of one of the first citizens of the republic who helped to make the world freer by his genius and grander by his heroism. Be it

"Resolved, further, that even as the friends of Joan of Arc did not rest until the Catholic Church, after centuries of defamation, withdrew its odious charges against her and consented to her beatification—that we likewise continue in our efforts until the Protestant public has downed its prejudices and recognized in Thomas Paine the patriot and the liberator."

"LET THERE BE LIGHT."

Genesis 1:3. And (God) the author intending to writesurmise for the people said, "Let there be light," though there was the light of the sun.

Verse 3. And (God) the priest preached to the confident people when they saw the light, that "it was good." Read backwards Good was it that the light saw that (God) the author had stopped writing surmises for the people. V. 3 until there was the light of the sun (reference 2Cor. 4:6) Christ, for when the aurora caused by the rising sun covering the eastern sky shone in the face of (God) the author, causing him to open his eyes and see from his bed the glory (Peter 2:9) of its marvelous light he perceived that it had called him out of darkness (sleep) not to praise its virtues, that it should show forth to the sold people that the dahnation of a royal priesthood whom for generations they had paid to tell them the truth, are but liars (return to 2 Cor. 4:6, and read on from where you left) and give them the light of knowledge to chine in their hearts X Greek) that it was not ne who had commanded the light to shine out of darkness (back to Gen. 1:3) when he said, "Let there be light, and that it stood fast when it commanded, as done it was before he spake.

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